

90e

CA Short treatise

declaringe the detestable wickednesse
of magicall sciences, as Necro-
mancie. Coniurations of spi-
rites, Curious Astrologie
and suche lyke. (1)

Made by Francis Core

Esai.

12.

63 Babel is fallen, it is fallen, and all the
64 images of her hath he broke vnto y^e ground.

Esai.

47.

65 Thy filthines shalbe discovered, and thy
66 shame shalbe sene. Stande now amonge
67 thyne enchaunters, and in the multitude
68 of thy soothsayers, &c. Let now the Astro-
69 logers, the starre gasers, and Prognosti-
70 catours, stande vp, and save thee fro these
71 thinges, &c.

Flee from the wrath that is to come
 You filthye adters broode,
 Least that you perishe in your finnes
 As giltye of your bloode.

The wrath of God is kindled
 All suche to consume quice,
 That in the filthye soppes or dregges
 Of Egypt do delight

Repent therefore I saye to you
 For merewe call betyme
 And learn to hate the stynkinge mud
 Where wallow none but swyne.

Here maye you reade the woofull ende
 Of suche as wont to vse
 Those wicked artes that God abhorres
 In tyme suche then refuse.

Finis.

BRITISH

MUSEUM

V On wicked rout of sozcerers
 For shame, your lyues amende
 Lest god doth pour such plagues on you
 As neuer shall haue ende

All suche he doth right sore abhoz
 As scripture telch vs playne
 Repent therfore, and learne to hate
 These wicked artes, mosse bayns.

Let his sweet rod example be
 Of late, you saw did fall
 Tinto suche as profest the lyke
 Whome God now home doth call.

Bring forth new frute, & sob youre finnes
 Lest dubble, ire doth light
 On you that do refuse Gods grace
 When haue thesame you might.

¶ Fines.

A. 4.



To the good and gentle
Reader. **C::D**

Although, I lacke such eloquence
and learning, as is to be required in
him, which should compile any work
to y prayse, or dispraise of a thig, yet for y
I haue my selfe ben an offender in these
molte detestable sciences, against whome
I haue compiled this worke, as Astrolo-
gie, Necromancie, & suche like: I thought
it my parte, for .ij. causes principall, the
same to do. Wherof the one is, y I woulde
it shoulde openly be knowen, howe wicked
an offendor I haue ben, bothe towardes
God, and the lawes of my prinee, y therby
I might geue an occasion too all men, too
laude and prayse God for his bountifull gif-
tes of grace, that when I deserued his eter-
nall ire: yet he by his gentle and sweet rod
of correction, woulde call me agayne too y
state of saluation, from which I was falle.
And also, to blesse this God of merci, which
hath apointed such a mercifull gouernoz to
rule and rayne ouer vs. Who as he is se-
uere to punish the obstinate and stubburne
malefactors, so bleseth he the clementie too the
penitent

penitent transgressors; whereof I of late
sufficiently tasted, at what time I stood be-
fore her graces moste honorable counsaill
to receiue determinate sentēce for my wic-
ked offences. The seconde cause of this my
laboz is: that I woulde deterre and feare
away, all suche as yet do, or hereafter may
by the craftines of Sathan be procu-
red to the lyke. Wherefore gentle
reader, I moste haretly besech
thee to take it in good parte.
whiche thinge, if thou
shalt do: I haue my
desire, who wis-
sheth thee the
eternal
peace of God.

Francis Core.

In honoꝛe sanctissimæ Trinitatis.

Amongest other the Godly, hol-
some and profitable sayinges of the
deuine Philosopher Plato: I call too
my remembraunce this one, as moſte ne-
ceſſarie for all Chriſtians to be had in me-
moꝛie, whiche is this. Non ſolum nobis
nati ſumus, ſed ortus noſtri partim pa-
tria ſibi vendicat, partim parentes, partim
amici (that is to ſaye) we are not boꝛn only
for our ſelues, like brute beaſtes, to ſeke y^e
ſatiſfyinge of our owne deſire or luſt: but of
our birth (ſayeth he) our contrye chalēgeth
a parte, our parentes likewise, yea, & oure
frendes alſo. Wherefoꝛe to enioye any
good, godly, or profitable thinges, or to re-
ſerue any benefit or gift, by the meanes of
other, or through our owne trauels and di-
ligent laboꝛ (if theſame by anye meanes
maye ſeme to ſounde to the glorie of God,
the profit of our cōtry, parentes & frendes)
in withholdinge or keping backe theſame,
we ſhal not only traſgreſſe y^e cōmaūdmēts
of almighty God, which cōmaūdeth vs to
do as we wolde be don vnto: but alſo, if it
ſhalbe well perceiued & diligently marked
of ſuch as are wiſe & lerned: we ſhalbe found
maniſeſt robbers & ſpoilers of y^e high maie-
ſtie of

the of God, which hath imparted his benefi-
ces so liberall vnto vs for y settig forth of
his glorie & finally show our selues vnnatu-
rall, both to our cōtry, parents & frēdes, be-
wailing our great ingratitude, not onely
towards God: but also toward our cōtries.
Amongst (therfore) y inestimable heapes of
wickednes, sinne & dānation, foreseeinge y
procliuitie or redines of me, how apt & pro-
ne thei are to euel, & also seinge very many
to erre & go astray, especially by one mea-
nes, wherby they detrude the selues, euen
dōune to y batōles lake of vnspeakeable of-
fences, & for so much as I my self haue ben
in y like disceiued, yea & had almost vitterli
perished, had not y almighty power of god
by his ōnipotentie and gifts of grace called
me back througħ most sweet & gentle cha-
ritie. And also seing & wel perceiuing y
craftines of wicked Sathā, who (as S. Pe-
ter testifieth) goeth about lyke a rorig Lio,
seeking whom he may deuour. To cause all
toiges to laud his eternal maiestie, which
hath so renouated or regenerated me fro y
state of endles death, into the which I was
almost slipt, to shew my self myndful ther-
fore of my loue & duety towards my cōtry
and frēdes, to whome next God and my
pynce I am moste chiefly bounden, and to
A.iiij. aduoyd

aduoyde the filthy vice of ingratitude, then
the which nothing cā wel be moze odious:
I thought it my part manifestly to declare
and open the wickednes of those artes and
sciences, which hath of late time to y^e pro-
uocation of Gods wꝛath and almightie dis-
pleasure, ben had in suche estimation, yea,
rather veneration, that without it y^e whole
state of men (except a few) would do in ma-
ner nothing, yea, it grew into suche credit
with men, that not onely they iudged the
course of naturall thinges therby to be go-
uerned, but also that parte which god hath
and doth reserue to him selfe, and his deter-
mination, as the mynde of man, and suche
like. Nay they seassed not here, but so blind-
ed and bewytched the wittes of men, that
scant durst they credit God him self, if it se-
med that their blinded prophesies any time
woulde make contradiction. How wel this
appeared in the yeare of oure Lorde God,
1559. at what time our most noble souerain
began her Imperial gouernement & raign
ouer vs, all men maye iudge, and easelye
perceiue. For although it was well knowe
vnto all mē, what loue and godly zeale, her
most royal maiestie had and did bear to the
true prophetes of God, his afflicted flock &
woorde

woorde of the crosse, yet did the people so
wauer, the whole realm was so troubled &
so moued with the blinde enigmati-
cal and deuiliſh propheſſes of that heauen gaſer
Poſtradamus, in ſuch ſort, that euen thoſe
whiche in their heartes could haue wiſ-
hed the glozy of God and his worde moſte
flouriſhing to be eſtabliſhed: were broughte
into ſuche an extreme coldeneſſe of ſaythe, &
they doubted God hadde forgotten his
promiſe, yea, they hong ſo choſely betwene
the heauenly fountayne of hope, & the bot-
tomleſſe pytte of bitter deſperation: that in
doubt it was to which they woulde adhere
or ſtick, ſo great was the infectiō of this peſ-
tilēciall poiſoned lying propheſſies. Of all
poiſons moſte difficulte to auoyde by mea-
nes of the ſweete and pleaſaunte myſture
therof, wherfore it may be called dulce ve-
nenū. A ſweete and delicious poiſon: but as
the prouerbe ſayeth, ſweete meats haue
ſower ſauce, ſo is this ſweetneſſe tempered,
with an euerlaſtinge bitterneſſe or gall:
For in theſe ſciences Arologie, Geomācie,
Necromācie and ſuch like infinite, con-
tayned vnder the general name of Magick
but eſpecially Necromancy, of which here
chiefly I purpoſe to ſpeake, is one thinge
promiſed,

promised: but another performed, for why
lest they seke ryches: they finde beggerye,
for hope of good reporte: they haue euell fa-
me & open shame, for health: diseases and
grief, for quyet myndes: wandring wittes.
Of Christians: they become infideles,
turninge the temple of holy Ghoste into
a synagoge of Sathan. Therefore deare co-
trymen, flee from these mooste wicked
and damnable sciences of diuination, ma-
nifestly prohibited, by the sacred Scriptu-
res and eternall woorde of God, lette the
loue of him, whiche for thy sake sweate
bothe water and bloudde, and had his flesh
rent vpon a crosse, cause thee to withdraue
thy mynde from the snares of bitter des-
payre. But if that maye not preuaile
with thee: let the feare of reuenge, at least
wise abate thy courage therein, and learne
this lesson. *Felix quē faciunt aliena peri-
cula cautum.* Happye and fortunate are
they, whome other mens harmes, do cause
to be ware.

The God of Godds who suffereth no good
deed to be vnrwarded, no wicked offence
vpunished (whiche hath said heauen and
earth shall perishe, but his word shall en-
dure) hath not only manifestly in diuers
sundry

kindre places of the scriptures forbidē the
vse and exercise of suche curious sciences:
but also hath appointed sharp punishment
to the vsers thereof, that is no lesse then
death.

This godly and wholsom law was in tyme
past executed within this realme, by the
terroure whereof, many were feared from
these practises. But now whilest this lawe
for lacke of execution hath lyen a slepe, and
thoffenders nothinge punished: it was in
suche sorte increased, that it was made a
berye handycrafte, so that manye lyued
therby, yea, & thought they did as honestly
gette and gather their substance: as he,
whiche dayly sweet for the same.

The people were growen vnto suche a
folly, that scant wolde thei ryde or go anye
iorney: ane lesse thei cōsultide, either with
these blynde prophetes, or at the least with
their prophesies, whiche yearly to no litle
hurt, bothe in the sayth of Christ, & wealth
of the realme, were without all shame de-
nulgid.

What hurt it did in the faith before I haue
shewed, what damage it procurid to y^e com-
mun wealth. mat eaily be iudged, for what
with

with their comminations of warres, and
dearth, they so tickled the myndes of vnfa-
tiable niggards, that without al neede, euē
a middest the plentye: we liued yet in pen-
urie. Well, to my purpose, I promised to
open the wicked and blasphemous secretes
of these deuellish sciences. And although I
bende my selfe wholly to write agaynst
superstitions and hellishe practises of Pe-
rromancie, I do not exempte the curious
parte of Astrologie: from the number of
them: whose vtter denastation and cōsou-
ding before God, I most earnestly desire &
wishe, for this I am able to iustifie, & haue
the like in my selfe experimented, that of a
truthe it is *Malorum esca*, the very bayte
or trayne to ser greater mischeues. Neuer
was there any that coulde yet holde hym
selfe content with the simple knowledge
of Astrologie: but wolde wade furder in
those sciences of prediction, hauing this as
a grounde worke to ser hygher matters. I
neede not here to speake any more of it, for
who list to reade the commendable worke
of fulce, vttered too thesame intent, shall
finde of what force it is. But this I knowe
that what euer is conteyned within their
bokes, whiche they esteeme, as principall
rules

rules and pillers of their knowledge to be
nothing els but meare fables, and toyes, &
that in them there is no truth at all. Expe-
rience therein haue I had diuers and sondry
kynodes, not by the iudgement of one or 2.
but a number, yea, euen of the chiefeft and
mooste experte, amongest whome I shall
recyte the iudgement of one, & for me of his
calculation. The question was moued for
stolen goddes, the houre was by an instru-
ment exactly take, the Astrologer draweth
the fourme of 12. houses, & so calculateth
for the time, which had, he domifieth, now
in his forsayde calculation moued to talke,
and forgetting hym selfe (as he afterwarde
confessed) where he shoulde haue subtrac-
ted: he added, and by that meanes placed 6
signe that shoulde haue ben ascendinge: in
the 6. house, and so contrarely, that signe
whiche shoulde haue ben in the 6. house:
placed he in the firste, wherby all his work
was turned vpsidedown, & as we properly
terme it, the carte set before the horse, yet
he not finding this his great error, gaue
iudgement, that it shoulde be had agayne,
so sell it out, that it was recouered. Where-
vppon maye easily be gathered, that if he
had calculated right, according to the rules

of arte, he shoulde haue quite missed the cas-
shion.

O how certayn a science is this trow ye,
and of how good a ground: Yet will they
presume to enter in iudgements of the se-
crete motions of men, whiche God hath re-
serued to his owne proper knowledge. I
wolde suche did remember this discon of
wise Cato.

Mitto arcana dei celūq; inquirere quid sit?

Cū sis mortalis que sunt mortalia cures.
He teacheth them wherein to be occupied,
and not to medle with y misteries of God.
Yea, this he sayeth moze vnto them, euē in
thesame boke folowing thus.

Quid deus intendat, noli perquirere sorte

Quid statuatur de te, sine te deliberet ipse.
These are the presumptuous imps of Sa-
than, which cā not yet be cōtēt here to seke
but according to y hardnes of their hearts,
(as Paul to the Romains the. vi. Chapter tes-
tifieth) sease not to heap vnto them selues,
wrath, against the day of wrath. For y star-
res & skyes are not sufficiēt for their future
prediction: but they muste adioyne there-
vnto moste detestable partes of societys
with spirites. Which thing, when they go
about, & wolde haue any thing broughte to
effect,

effect, they do it by one of these .ij. meanes:
either besides the horrible & greuous blas-
phemies, thei commit in their cōiuratiōs,
thei must fall to some cōpositiō wth deuell,
that is too promise him for his seruice, he
wil abstayn frō wyne, or some certayne
meates, or drinke. As I my self knew a
Priest, not farre frō a town, called Bridge-
water, whcih as it is wel knowē in the con-
trye, was a great magiciaⁿ, in all his lyfe
time, after he once begā these practises, he
neuer wolde eat bread, but in steede thereof
did eat alwayes chese, which thing as he cō-
fessed diuers times, he did because it was
so cōcluded betwene him & the spirit, which
serued hī, for at what time he did eat bread:
he should no lōger lyue. Yea, he wolde not
blusshe to say y^e after a few years he should
dye, & that the deuell for his payns y^e he toke
with him, should haue in recōpēce his soul.
O mosse miserable mā & wretched creatur
that wolde in hope of any earthly treasure:
forsake his Lord, & God, which had so ten-
derly bought him. These are thei, of whom
Paul speaketh in his .vi. & .x. chapters to the
Hebrews, these are thei y^e crucifie Christe
agayn vnto them selues, and therfore it is
impossible, they should be renewed agayne
by repentance,

The

The seconde waye, whiche is as cruel as
the firste, or rather worse: is thus. For whē
the spirite is once come before the circle, he
forth with demaundeth the erforcist a sa-
crifice, whiche moste commonlye is a peece
of ware cōsecrated, or hallowed after their
owne order (For they haue certayn booke,
called booke of consecration) or els it is a
chicken, a lapwing, or some liuinge creatur,
whiche when he hath receyued: then doeth
he fulfill the mynd of the erforcist, for one-
les he hath it, he will nether doe, neither
speake any thinge. Of this teke flesh bacon
in his booke of Necromancie, where he tel-
leth also this storie. After so long tyme tra-
ueled in these sciences, at last ioynd hym
selfe with a Turke, whiche was moste ex-
cellētly sene therein, and longe conferring
together: they wente aboute too call a
certayn she deuell, named Egippia, which
spirite wolde by no meanes make theym
answer to any their demaunds, where-
vppon Bacon, whiche knewe that no-
thinge coulde be done withoute sacrifice:
causeth the Turke to be baptised, and after
his baptisme, they both entred the circle &
called the spirite, whiche when she came:
for all their coniuurations she wolde not
speake,

speake vntill the Turke (by the aduice and counsaill of Bacon) pricking one of his fingers with a knyfe, toke the bloude, spred it on a pecc of bread, and so caste the same to the spirite, which weapeth and walsheth y same with her teares, and so eateth it, and that eaten: she maketh them direct aũswers to their demaundes.

Is not this moste detestable? doeth it not abhorre any Christian hearte too heare? God the onely Lord and maker of all thinges, hath in the. xxiij. of Exodus giuen a straight charge and commaundement too serue and feare hym onely. In the. vi. of Deuteronomie, by the Prophete Moyses we haue the like comaundement with the addition, that it maye go well with vs, and that he maye preserue vs alyue. O the profounde wisdomie of God. O the vnsercheable knowledge of hys diuine power, for not without a great cause is it said that he maye preserue vs alyue, bothe touching the bodely lyfe: and also the lyfe of the soule. For as concerninge thys bodely life: Alas how many haue moste miserably ended the same, that haue by these sinfull artes, deserued the iuste plague of god, whereof some I shal recite towards

the ende of this my booke. The moste valiant
and godly captayn Ioshua, in his. xxiij. &
laste chapter, exhorte the Israelites af-
ter this sorte, saying. Feare the Lord, and
serue him in vprightnes and in truthe. Lo
here this godly Ioshua wolde not only we
shoulde serue the Lord (as not caring how
or whiche way) but sayeth in vprightnes &
in truthe, that is with all our heartes, with
all our myndes, & with all oure might & po-
wer, whiche if we do vnfaynedly: we shall
not fall into the forsayde nettes of Sathā.
I mynde not here to speake of the trom-
perye which they haue in this their worke
as halowed chalke, water and palme, cir-
cle, pentacles and plates vsed for defence,
croune, sworde and scepter, as a token of
power, fier, oyles and pouders to make fu-
migacions, of their tediousse fastes, was-
hynges and shawings, of the consecration
of their innocations, constructions, liga-
cions, maledictions and other their forsaide
instrumentes, wherein is cōtayned suche
horrible blasphemies: as my heart quaketh
to thinke thereon. But euen as ye se their
beginning is moste detestable: so is theyr
endes, according to y^e same. For almighty
God

God of his iustice cā neither leaue þ woꝝk
maister, neither yet him that seketh to any
suche foꝝ helpe, vnpunished. Foꝝ as wel de
serueth he execution that seketh to theym;
as they them selues.

Exauple of this: we haue in the firste
boke of Samuel. called comixunly the first
boke of the Kinges, in the. xxviij. Chapter.
Foꝝ after þ Saule went once to wytches &
foꝝcerers to learn his state: God gaue him
by quite into vtter ruin. If then he were so
pꝛecise with his owne peculier people, that
he spared not their kinge and annointed:
what will he do vnto vs? How muche more
thinke ye will he execute his righteous iud
gements on vs, that are but the bꝛānches
of the wylde Olive tree, grafted in by his
mercy and grace?

I can not se how they maye excuse them
selues of cryme by Goddes woꝝrde, that
either seke too them oꝝ pꝛocure theym too
woꝝke, foꝝ bothe, by the scripture deserue
lyke payne, and punishment. Yea, the
Denell hym selfe is of that condicion, that
he will not suffer them longe to reygne,
that vse him as an instrument foꝝ their ne
cessities.

A remembre a very notable hystorie writte
in frosarte, but the tyme is so long since I
read it, I wel remembre not the place, but
who so lateth to loke in y tables of his bo-
ke: maye easily finde it, where he writeth of
Ortho a spirite. The effect is this, a prieste &
a certayn gentleman, falling at variaunce,
and the gentleman seming styll too perse-
uec in his purpose: the priest to abate hys
corage, and to make him peeelde: sendeth
vnto him the foresayde spirite Orthon, to
molest and trouble hym, whiche comming
about the quyet tyme of the night, whē all
things are mooste styllst: he clappeth the
wyndowes and dores, as though he wolde
haue tozen them to peeces. The gentlemā,
regardeth it not, the next night he doth ly-
ke wise, but a great deale moze fearfly, in
so muche that it seemed he wolde haue en-
tered the gentlemans bed chaumbre, wher-
withall his spirites moued: soddenly asked
who was there. The spirite aunswereth, &
tellethe his name, & sheweth hym frō whom
he was sent, and to what ende as is afore-
sayde. Well sayeth the gentle man, wilt
thou be contētid to serue me, and leaue thy
maister the priest: He aunswereth yea, and
so they concluded. The office of this spirite
was

was to bring hym newes oute of all places
of the worlde what was done , within the
space of. xliij. houres, whiche thing he did.

After a whyle , this gentleman beinge
very desirouse to se his new man (for as yet
though he hearde him, he neuer sawe hym)
requested him earnestly that he mighte see
hym, whiche thinge at the laste he grante-
ted (and sayeth) when ye arise in the mor-
ninge, the firste straunge thinge you se, af-
ter you be vp: the same is I, so he departed.
In the morninge the gentleman arisinge
and casting on hys nighte gounce, he might
se three rushes stande vprighte, and moue
informe, as though they daunced the hape,
but this pleased him not, wherfore at night
when he came to him agayne , he chalen-
geth the spirite with the breache of hys
promise , whiche he coulde in no wise a-
byde, for though he be neuer so vntrewe , &
deceitfull: yet may ye not charge him ther-
with. And therfore asketh his maister what
straunge thinge he sawe: he answered no-
thinge but. ii. or. iij. rushes driue vp & down
with a wynde.

The same quod Dyben was I. Hape
sayeth his maister, I woulde se the more
neare thy shappe, whiche after earnest re-
quest

quest he granted, and sayeth, the firste lye-
uing thinge that ye se out of youre gallery
in the morninge in youre courte: the same
am I.

The morninge comming he goeth vnto
his gallery, whiche loketh into his courte,
and beholde, there he sawe the mosterous
sowe and leane, that coulde be, wherupon
moued with the sight, caused dogges to be
set at her, and so he bayted her, but imme-
diatly he falleth sicke, and so from tyme to
tyme, pyneth alwaye.

A worthy seruaunte too serue a noble
man, full well he rewarded hys maister
in the ende. Neither was it any otherwaies
but as they are wonte all to do.

For thys is no new or rare thinge
amongest those that vse societie with Des-
uelles, for all haue the like ende, though
not after one forme, yet to one effecte.
Bakons ende was muche after the lyke
sorte, for hauinge a greadye desire vnto
meate: he coulde cause nothinge to enter
the stomack, wherefore thus miserablye
he serued to death.

Cornelius Agrippa, of whome all the
worlde

worlde speaketh, whose woorkes remayne
vnto this daye, of whose ende are diuerse
opinions, some rumors haue ben, that whā
he rode abrode, he had alwayes a blacke
dogge, waytinge vpon him, whiche dogge
one day in iourneinge: carped hym alwaye
body and soule, some say that the sworde se-
perate his headd from the bodye, soo that
hys ende is vncertayne and mooste like it is
that he endid after some straunge sorte,
that the tructh therof is no more manifest.

Fabiane in hys Cronicles, the seuenth
parte. and where he writeth of Carolus the
eyghte, speaketh of a certayne mayde, ex-
perte in these sciences, called La pucelle
de dieu, that is too saye: the mayde of God,
who by her knowledge caused the French-
men marueylouslye too preuayle in their
marciall affaires, as more copiously doeth
in the alleged place appeare.

But almighty God, whiche for a sea-
son suffereth suche sorcerye and dyuelishe
wayes too prospere and raygne, too the
correction of sinners: lastely too shewe
hys power, and that no good Christen
mienne shoulde falle intoo anye erreure:

W.iii. ho

he sheweth the cleernes of suche misticall
thinges, and so he did in this, for she by a
knight Burgonion was taken, and after
sent to Roane in Normandy, too the duke
of Somerset, and there brente, for her de
merites.

Sainct Dunstane (of whom Bale in his
booke intituled the actes of the English vo
taries writeth sufficiently, beinge one of
this sorte and facultie, after diuers & son
dry prodigious signes in the element sene:
departed this lyfe, a swarme of deuels co
naying away hys corps.

Ihon Grecian, that coniuringe Pope,
after he had doon many deuclish thinges,
as testifieth Martin^r Carfulanus & Plati
na in bitis Pontificum: was of the deuell
(as he was dooinge his seates in a forest)
strangled to death.

What maye we saye of Stansholde of
late time, whiche was experte in these sciē
ces, whiche for robbinge of a colledge, in
the vniuersitie of Orforde, was hanged at
the towne end for his demerites. Many
haue ended their lynes after these & suche
lyke sortes, of whome if I shoulde write:
it wolde conteyne an infinite volume, and
that is most horrible, where thou seest one
repent

repent: a numbꝛe are soo soddenly taken,
that they haue no tyme of repentaunce.
Wherefoꝛe I saye to suche of that soꝛte,
repent and amēde your lyues, you Adders
brode, and learne by hym that hath felt the
smarte, to fle from greater mischeues too
come, foꝛ euen now is the aꝛe put vnto the
rote of the tree, therefore deserre no tyme.
And nowe to those that hereafter shalbe
moued by the pꝛouocation of the deuell, ei-
ther to practice the lyke, oꝛ to seke foꝛ coun-
sayll oꝛ aduice of them that do vse and prac-
tise these blasphemous sciences: knowe ye,
that euen as the good corne is with the fan
purged from the chaffe: so all those be sepa-
rated from the elect and chosen of God, as
in the former parte of my treatise, I shew-
wed by the example of kynge Saule.

God him selfe hath promised in his most
holy and sacred scriptures no lesse to do, &
also foꝛ the punishment of suche, hathe by
his owne decre, in the. xx. of Leuiticus ap-
pointed sharpe correction, sayinge. And if
a man oꝛ woman haue a spirite of diuina-
tion oꝛ sothsaying in them: they shal dye
the death, they shal stone them to deathe,
their bloudde shalbe vpon them.

A moste woꝛthy punishmente foꝛ suche
rebellious

rebellious traitours. For if we iudge him
worthy of death that euell reporteth of an
earthely prince: what shall we saye by him
that blasphemeth the kyng of all kynges,
his Lorde and onely sauour? They can
not saye that ignorance is y cause of their
euell disposed lyfe, for God hath manifestly
forbidden the vse therof, not in one, or two
places: but in sondrye.

Thus he sayeth Deuteronomie the. xvij.
When thou shalt come into the lande, which
the Lorde thy God geueth thee: thou shalt
not lerne to do after the abominations of
those nations, let none be founde amonge
you that maketh his sonne or his dought-
ter to go through the fyre, or that vseth
wythercraft, or a regarder of times, or mar-
ker of the fleinge of foules, or a sorcerer, or
a charmer, or y counsayleth with spirites,
or a soothsayer, or that asketh counsayll at
the dead. For all that do suche thinges, are
abominatio vnto the Lorde. &c.

Lo, here he not onely forbiddeth the vse:
but commaundeth that those, whiche wil be
his people, and of his flocke: shall not seke
helpe at the sorcerers handes. Vnde the. ccc.
of the prophet Isaiah, and ther shall ye find,
howe

how he reproveth the chyldren of Israell
for seeking too the Egyptians for helpe,
who were counted experte in deuillish ar-
tes. Jeremiah in hys .x. Chapter sayeth:
Weare the worde of the Lord that he spea-
keth vnto you: O house of Israell.

Thus sayeth the Lord, learne not the
wayne of the Heathen, and be not a fearde
for the signes of heauen, though the Hea-
then be a frayde of suche, for the customes
of the people are vanitie. O how directe
are the lawes of the Lord: how playne are
his pathes: how swete are they to them that
fulfille them: for it preserveth them from
endles deathe and payne.

If we do embrace and folowe them,
we shall not only be sure here in this world
to lyue withoute dredde or feare, safe from
oure enemies, both boddelie, and ghoskely:
but after this lyfe, we shall be crowned with
the crowne of everlastinge ioye, and felici-
tie.

But here as the contrarie, and suche as will
take no admonition, but lyue inordina-
tely, shall be condemned to everlastinge ter-
reur, whose tormentes, no tonge is able
to expresse.

Thys

This God of mercye hath offered hys
grace, wherfore refuse it not, but with all
humble heartes embrace it, beseeching him
so to strengthen you with his holy spirite,
that this lyfe endid, we maye heare
thys comfortable sayinge of oure
Sanioure: Come ye blessed chil
dren of my Father, possesse
ye the kyngedome, pre
pared for you, fro the
beginning of the
worlde. For
the which
Father,
Sonne,
and holy Spi
rite, be eternall laa
des, prayses, empire, and
glorie, worldes without ende.

A M E N.

¶ Finis.

Printed at

London, at the longe Shop,
next to S. Mildreds church
in the Pultrye, by
Ihon Alde,